

JOURNEY

General Conference 12

"Sacramento Here We Come..."



Reflections:

"...on the way it was in the beginning"

It's Finished

"God, Gays & The Gospel is finally completed"

Suffering & Death

First in a series

Fellowship
News



Church
News

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JOURNEY is published monthly (except August-September and December-January) by the Universal Fellowship of Metropolitan Community Churches. The focus of JOURNEY is to provide news and report issues of concern within UFMCC and the larger community.

All materials submitted to JOURNEY must be inclusive of gender, age and race. The editorial staff will modify any language not meeting these criteria.

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We believe...

In one triune God, omnipotent, omnipresent and omniscient, of one substance and of three persons: God--our Parent-Creator; Jesus Christ the only begotten son of God, God in flesh, human; and the Holy Spirit--God as our Sustainer.

That the Bible is the divinely inspired Word of God, showing forth God to every person through the law and the prophets, and finally, completely and ultimately on earth in the being of Jesus Christ.

That Jesus...the Christ...historically recorded as living some 2,000 years before this writing, is God incarnate, of human birth, fully God and fully human, and that by being one with God, Jesus has demonstrated once and forever that all people are likewise Children of God, being spiritually made in God's image.

That the Holy Spirit is God making known God's love and interest to all people. The Holy Spirit is God, available to and working through all who are willing to place their welfare in God's keeping.

Every person is justified by Grace to God through faith in Jesus Christ.

We are saved from loneliness, despair and degradation through God's gift of grace, as was declared by our Saviour. Such grace is not earned, but is a pure gift from a God of pure love. We further commend the community of the faithful to a life of prayer; to seek genuine forgiveness for unkind, thoughtless and unloving acts; and to a committed life of Christian service.

The Church serves to bring all people to God through Christ. To this end, it shall arrange for regular services of worship, prayer, interpretation of the Scriptures, and edification through the teaching and preaching of the Word.

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The First Step



What does that word 'authentic' mean?

Authentic is defined as that which can be believed or accepted. It emphasizes clarity and freedom from sham and fantasy. It stresses that the thing considered is an agreement with fact or actuality. I believe that UFMCC is in a God-given struggle to become an authentic church. The hope is that this magazine will continue to express and reflect the issues of that struggle. It cannot be emphasized enough that if those issues are not dealt with in an "authentic" manner, that you the reader are responsible to participate in bringing the editorial staff to clarity.

Our issues are not new but vital to maintain the Christ-consciousness to which we are called. Matthew Fox in *On Becoming a Musical Mystical Bear: Spirituality American Style*, defines prayer as "a radical response to life." If life is God then how we respond to and accept life is how we respond to and accept God. Every act or thought in our being then, that responds to another human being is a response to God. This kind of thinking is not at the root of the belief system of some of us. Some of us are struggling to be what others want us to be instead of what we are called to be individually. Some of us are trying so hard to be an accepted part of the "norm" through the acquisition of money and status, that we wind up becoming or trying to become an indistinguished part of the whole. This cheat us out of the transformation toward the Christ-consciousness that is our gift. This also pulls valuable energy away from the mutual authentic participation in the suffering of each other.

As Bishop Desmond Tutu said, "You do not get to glory, you do not get to resurrection except through Good Friday." Whether we choose to or not, we will be called more and more to this participation. In our struggle for

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health, the devastating disease aids is rapidly becoming more and more real to the point that we can no longer deny or run away from it. In ecumenism we will find the participants who will respond by helping in ministry to heal the tremendous suffering and pain to come.

The denial of our racism, sexism, classism, etc., prevents us from authentically responding to people who contribute to our wholeness. Holding on to the oppressive attitudes taught to us by society cripples the oppressor even more than the oppressed. We cannot afford this. How many of our congregations have one or two Blacks or Hispanics or other "others" trying to worship in the authenticity preached by the Fellowship, but are continually hurt by insensitive comments and exclusivity. These people, some of whom cannot go back "home" because of who they are, are faced with pain on both sides. How much will it hurt the majority in the congregation to practice compassion for them?

UFMCC is gifted and distinguished by a tradition set by our "Church Mothers"—Ziegler, Smith, Hamilton, McCoy, Cisneros-Hunt, Wilson, Vierra, Turner, to name a few—at whose feet I have sat. UFMCC is a kaleidoscope of visions. What are the visions of our authentic "Church Fathers?" Are they visions that are "free from sham and fantasy?" This writer believes that some are. A reflection from Rev'd Joseph Gilbert is that, "In a secular society Americans are beginning to ask whether we would not be better off as a good stew...with identifiable carrots, potatoes, onions and chunks of meat...instead of a melted pot. In a Universal Fellowship sometimes tempted to the universal orderliness of a cosmos, we might even be better off if we celebrate our pluralization. ...Not matter how we may lust after being the post-Constantine church, no matter how fearful of being the Apostolic Church, the pre- or post-denominational church, no matter how trite or rote our prayer-life may be, when are are the church, proclaiming the Gospel, prophesying to the world, caring for the others, worshipping, praying, serving and seeking justice...then other MCCers, other lesbians and gay men, other people of every sort and condition are lifted up...else how could the world function."

—Sandi Robinson,
Associate Editor

'New and Improved'

At least that's our goal...it improve and add new things to our denominational magazine, based on the hard work of those who preceded us. It's not an easy task to fulfill, because there are all sorts of things you may have liked, and things you've wanted. So we'd appreciate hearing from you. Tell us what you liked, and what you want to see.

Our new editor, Rev'd Grant Ford, is pastor of Holy Covenant MCC, Hinsdale IL. Prior to this he was publisher of Chicago's *GayLife* newspaper, which he and Abe Olivo founded in 1975. Our associate editor, Sandi Robinson, from Columbus OH, also serves the Fellowship as co-chair of Ecumenical Relations. The rest of the staff is generally from the Chicago area, each with their special expertise to add to *Journey*.

A word about our goals: We plan to publish ten times a year, publishing monthly except during the summer quarter and the winter quarter. Our next issue will come out after General Conference.

You'll notice that we have made several economic moves to match our present income: we are printing on newsprint, and we are temporarily using a less expensive means of typesetting. This allows us to offer an expanded magazine, while still achieving considerable savings. As your support increases, we will make improvements in the size and quality of the magazine.

We are also working to bring down the price of *Journey* so more churches can order in bulk rate. We believe that *Journey* should be in the hands of every member—and potential member—in your church and community.

And talk about something revolutionary...we want to pay our writers, editors, photographers, and other contributors. But this takes increased subscriptions, and it will have to start small. The present "editorial salary" is being used for small stipends for some of the working editorial staff (except for the editor and associate editor), with some small payments to writers.

Finally, while we get things worked out between Chicago and Los Angeles, all material for *Journey* should be addressed to Grant Ford, Editor, 22 South Seventh Av, LaGrange IL 60525; all subscriptions and payments should continue to go to the Los Angeles office.



On August 9, 1983 the Metropolitan Community Church of Springfield MO was damaged by fire when kerosene soaked newspapers were stuffed into a mailbox. Damage to the building was reported not to be major.

Subsequently members of "The Covenant, The Sword and The Arm of The Lord" sect were charged by the Arkansas federal grand jury with violating several federal racketeering statutes. Those named in the indictment were Ellison and William Thomas, a former elder of the sect.

The federal charges include

Lutherans propose home for gay young people

Philadelphia

Lutheran Children and Family Services has proposed a plan to the Philadelphia Department of Human Services to operate a small group foster care system for gay and lesbian youth, reports *Philadelphia Gay News*. Program Director Allan Goldberg, said that the first youths home may begin operating in July. He would not disclose how much money was requested. The Human Services Department's Children and Youth Division approached several agencies after the Bromin Center, gay counseling agency that ran a similar group home, closed. Goldberg said his agency has banned recently discrimination against gay and lesbian foster parents, and staff members are now required to attend workshops to increase gay and lesbian sensitivity. The foster homes, in "mixed" neighborhoods -- black, white, gay straight, -- would be supervised by live-in "professional" foster parents, and allow "gay socialization" designed to foster an "awareness of the gay community," Goldberg said. "The objective of the program is

the actions at the Springfield MCC, the burning of a Jewish center in Indiana, the bombing of a natural gas pipeline in the Southwest, and a whole host of other acts. The charges carry a maximum penalty of twenty years imprisonment and a \$25,000 fine.

Agents of the IRS, FBI and the Treasury's Bureau of Tobacco, Alcohol, and Firearms seized the encampment of the sect, discovering a large stash of gold bars and coins. Arrested also in that seizure were members of the Neo-Nazi group known as The Order.

to maximize the socialization and cultivation of a positive gay identity."

Wedding Bells for controversial Boom Boom

San Francisco -- Jack

Fertig, better known as Sister Boom Boom of the Sisters of Perpetual Indulgence, a San Francisco based order of gay male nuns, has told the *Bay Area Reporter* that he intends to marry a woman. The bride-to-be is the first female member of the order Sister Myseria (aka Misty), a professional dominatrix. Fertig, who denies that this is the death of Sister Boom Boom says "she likes my boyfriends and I like hers." Says Fertig, "God created a beautiful garden for all of us to enjoy. When we marry we'll qualify for domestic partnership benefits. Just because I'm a man and she's a woman doesn't mean we can't love each other," adding after questioning that they don't have sex. Asked how she could marry such a "prominent gay man," Misty replied "I don't care about that. I like Jack because of Jack." Commenting on the notoriety he has with the

national press, Fertig said, "Quite frankly, it's a pain in the ass. I like my privacy. I don't hound the media. The media hounds me. The letters to the editor's column will be full of letters twisting my love around. What we really need are people concerned about changing our world for the better, helping our people."

New York Mayor's executive order upheld

New York -- Mayor Ed Koch's executive order requiring city contractor's pledge not to discriminate against gays and lesbians was upheld by that state's appellate court last week. The court panel ruled in a 3-1 decision, that the Mayor did not only have the authority but also a "constitutional obligation" to bar all forms of discrimination that were not related to job performance. "Where sexual proclivity does not relate to job function, it seems clearly unconstitutional to penalize an individual in one of the most imperative of life's endeavors, the right to earn one's daily bread," wrote Justice Sidney H. Asch for the majority. New York's Roman Catholic Archbishop John O'Connor, the Salvation Army and Agudath Israel of America had won three lower court rulings against Koch's ruling through arguments that Koch had no authority to make gays into a protected class when the City Council has voted against such a law. The Archdiocese has vowed to appeal this latest ruling to the state's highest ruling court, the Court of Appeals. Chicago Mayor Harold Washington's gay and lesbian liaison Kit Duffy has been



watching the case closely because a mayoral executive order is all that protects Chicago gay and lesbian city employees. "It's so far reaching," she said of the ruling. "It really opens up a lot, certainly in terms of gays, but in far more respects than just gay issues."

Blood Sisters Drive nets hundred—fifty pints

Seattle — The Blood Sister Seattle blood drive received donations of 150 pints of blood on behalf of gay men with AIDS last month, reports *Seattle Gay News*. Blood Sisters spokesperson Carol Sterling said the success means a series of drives will be held throughout the rest of the year, the first as soon as June. "The blood drive project is an attempt to let the city of Seattle know that the lesbian and gay community is working together to fight aids," said Sterling. "Blood is a vital resource for AIDS patients," she said, noting that the blood supply as a whole has been depleted because gay men are no longer donating. "The blood of lesbians is the least contaminated source," said Sterling. "Our VD rate is .001 and we are most likely to have a good blood content. And as members of the lesbian/gay community, we wanted to show that we can help in the fight against AIDS."

Public sour on Anita Bryant come-back

Atlanta — Anti-gay activist and entertainer Anita Bryant was fired from Atlanta TV station WAGA recently following a flood of protest calls and letter after her one and only appearance on the P.M. Atlanta show. Bryant fame began eight years ago when she successfully lobbied to defeat Miami's gay rights ordinances and more recently to pass the Oklahoma gay teacher law recently struck

down by the U.S. Supreme Court — and lost her job as Florida's orange juice spokesperson for it. "We were under the impression the the past controversies that had surrounded her no longer existed," said WAGA general manager, Paul Raymon. "But we did get something of a groundswell of reaction indicating that it still does exist, at least in Atlanta."

O'Connor would rather lose than switch

New York — Roman Catholic Archbishop John J. O'Connor has again stated that he is willing to give up city funding for social service agencies if he loses his battle against Mayor Ed Koch's executive order requiring city contractors to pledge non-discrimination against gay men and lesbians. O'Connor told reporters Sunday outside St. Patrick's Cathedral that the archdiocese is prepared to run the agencies without the \$72 million in city dollars. "We have a contingency plan, we have it worked out," said O'Connor. "If the stay we have asked for is not granted, we would have to be ready by the 30th of June" when the contracts are up for renewal. A state appellate court May 7 upheld Koch's order, after two lower courts had struck it down. It had not been in effect since September, when it was barred by a lower court, but the city's Board of Estimates, which reviews all contracts, has required similar anti-bias guarantees from all other contractors. The archdiocese, Salvation Army and Agudath Israel of America filed suit charging that the order violates freedom of religion and that Koch does not have authority to enact policies that the city council has rejected. The neighboring archdiocese of Brooklyn has signed the agreement not to discriminate, but

O'Connor insists church teaching requires discrimination against practicing homosexuals.

Seminary Holds Panel on ordination of gays

Princeton — "Silence, and breaking it, is one of the things we struggle with most in our church," Ms. Neely, a lay minister who is a lesbian told about 100 Princeton Theological Seminary students Monday.

The fact that Ms. Neely, who serves at the Princeton MCC of Christ the Liberator, had the chance to speak at the Seminar was itself a way of breaking the silence.

She appear with several other panelists in a discussion of "The Church and Homophobia: a controversial topic for Presbyterian whose general assembly rejected the ordination of self-acknowledged practicing homosexual to the ministry in 1978.

The subject was raised by a student organization, Church and Lesbian/Gay Concerns, the first of its kind at the Seminary.

"It's a ground breaking for all of us," said event co-coordinator Julie Gsell. Many of the students, as well as the president, do not support gay and lesbian ordination, she added.

Seminary President Thomas Gillespie opposes allowing homosexuals into the ministry, as was one of the Presbyterian leaders who worked on the report dealing with the subject at the 1978 Assembly meeting in San Diego.

"Homosexuality is not a sin, but the practice of it is," Mr. Gillespie was quoted as saying.

While the president said he supported the discussion which took place at the seminary, he also hoped speakers on the "majority" Presbyterian opinion would come to school at another time.

Another panelist estimated

10 percent of all Presbyterian members are gay.

Evelyn Davidson, whose daughter is a lesbian and whose husband is pastor of a New York City Presbyterian Church -- which has opened lay ministry to those of all sexual preferences -- came down hard on the Assembly ruling.

"We tell gay people they will be accepted by the church if they lie", she said.

Three other panelists gave brief talks, based on their church experiences, then opened the discussion to those listening.

"Why is it that gays and lesbians can't face the sympathy of a straight wants to offer?" asked Carol Maher, a member of the task force on homosexuality for the Presbytery of New Brunswick and an advocate of opening the ordained ministry to all.

"One of my own responses is sympathy. It's terribly inconvenient to live in American society today and not fit in," she said.

Her comments set off a spark of tension in the room. A male listener responded, "Do you feel sympathy for blacks because they are black?"

The tension softened slightly when panelist Chris Glaser, a free-lance writer from California, who as a Presbyterian and a homosexual cannot be ordained, suggested Ms. Maher might rename "sympathy" as "solidarity".

"Sympathy sounds condescending" he said.

Then the attention turned to Ms. Neely. "Move from sadness and get angry with me," she said. In this way anger is a tool to change the negative view of homosexuality in our current society.

"Sympathy precedes solidarity but you must not stop at that," Ms. Maher said Wednesday.

She walked out of the meeting on Monday "devastated,"

she said. Yet Ms. Maher added she would continue to work for the ordination of homosexuals but chose her words more carefully.

For doctoral student Don Richter, the discussion gave new insight on his struggle with the issue. Learning that a person's sexual orientation is not a conscious decision, but "something they've always felt," would make him rethink his

position, he said.

Other students shared Mr. Richter's view. "I hope some energy turned up here will last," said student Elizabeth Bowser.

Also on hand for the panel to discuss gay and lesbian concerns Monday were Mr. Davidson's husband, Robert, and William Kirby, chaplain of the Wesley-Westminster Foundations at Princeton University.

Ignorance wins again

Can you imagine an executive of Procter and Gamble going on national television and saying, "Of course we worship Satan." And yet the strange rumor mill that has distressed this company for a number of years now said: "The president of Procter & Gamble Co. recently appeared on the Phil Donahue TV show. The subject he spoke about was his company's support of the Church of Satan.

"The president stated that a large portion of Procter & Gamble's profit goes to the Church of Satan.

"When asked by Mr. Donahue if he felt that making that statement on television would hurt the Procter & Gamble business, the president replied, "There are not enough Christians in the United States to make a difference."

The company has fought back with a special 800 number to explain that they do not worship Satan, and that the company logo -- with the face of the moon and thirteen stars -- represents the thirteen colonies, and is over one hundred years old. This logo, which appears on their products, seems to have been the trigger for the ignorant rumors.

P & G also produced an information packet, containing letters from such religious leaders as Jerry Fallwell and Billy Graham, stating clearly that the company was not involved in devil worship. Also in the information packet were letters from producers of various talk shows, pointing out clearly that no Procter & Gamble executive had ever appeared on their programs endorsing Satan.

The rumor quieted down for awhile, but has started back with a vengeance. So the company is abandoning its moon-and-stars symbol, removing it from all P & G products. They've decided that just can't battle ignorance any longer. So ignorance wins again!

Genesis Understandings

FIRST IN A SERIES OF ARTICLES



By Rev'd Celena Duncan

While it is our understanding and belief that AIDS is not a more issue, but rather--and **only**--a medical issue, we must face the fact that families of those afflicted, or even of those not afflicted, have certain fears (superstitions?), ideas and beliefs that AIDS is God's judgment on the afflicted person. This understanding may even extend to themselves, that is, that it is God's judgement on **them**...as parents, relatives, and friends. "What have I done wrong?" "Where did I go wrong in raising this child?"

This article seeks only to sketch a very rough outline of where we might go in the future with a line of reasoning in attempting to convince parents and friends that they are not at fault, that AIDS is not a judgement either on themselves or on their child.

The question of suffering and from whence it comes is one of the oldest questions. I believe that it is among the very questions that led to

the formation of Scripture itself. The Genesis stories (creation and subsequent "Fall" narratives) seem from such pre-technological, pre-writing "campfire" questions as "Where did all this (creation) come from? Why are things the way they are? Why is there suffering? Why are children born with accompanying pain and blood? Why do we sweat for food and keep? Why is life hard? Why do we die?" Obviously the ancients could only assume that they must have done something wrong, something to offend the most holy God. That belief has stayed with humanity through thousands of years of human history, through "dark" times and enlightenments.

Approaching this issue from Scripture, we have such witnesses as the Books of Job and 4th Esdras, both of which spend the bulk of their time asking and exploring the issue of where suffering comes from and why it must be. Neither book comes up with any definitive, final, or satisfactory explanation. The authors of these books are quite aware of their dilemma

the
question
of

SUFFERING

but are caught in a conundrum: they are at the center of maelstroms of suffering, both personal and collective. they must—and they will—at least voice their frustrations. The writers understood, however bewilderingly, that God was the source of destructive as well as creative energies. Not long after that the Jews took on dualistic understandings, attributing evil to what we might call a demi-god or demon (*daimon* in the Greek).

Paul Tillich is one of the modern theologians who have been engaged in attempting to bring us back to the original understandings of the term "holy." Tillich notes: "the mysterious character of the holy produces an ambiguity in [humanity's] way of experiencing it. The holy can appear as creative and destructive. Tillich continues "...One could say that the holy originally lies below the alternative of the good and the evil; that it is both divine and demonic."¹ The term "demonic" may be somewhat strong for many people. The Holy may not really be demonic as we have come to understand the term. But it is true that the Holy is so powerful and so incomprehensible to us that we can only perceive it as something demonic. After all, all we can really say about the Holy is that it is "other."

If indeed the causes of death come from God, does God "wish" these causes on us? Does God judge us with them? Genesis seems to suggest that death itself is God's judgment on humanity. (Gen. 3:19b) If indeed this is so, I believe rather that death is God's wise and beneficent judgement—or gift—rather than wrathful punishment. Western tradition has long taught that death is the result of sin and that God in anger cast humanity from the Garden. The Eastern tradition, however, envisioned God sitting down with Adam and Eve and weeping with them over their error. And indeed, the Genesis account says nothing

about anger at all. God says, "What have you done?" (Gen. 3:13) I picture a parent standing there, a "sinking feeling" washing over her, for "when the priest and priestess of Creation quit celebration Creation, evil (i.e., nothingness) became real. The jaws of the abyss were open again. Nothingness would call back its own."²

The risk taken in creation has occurred. Humanity, through God's grace and love, had been called forth from nothing and, by their own choice and activity, would now return to dust. Augustine recognized the act that God foreknew what would happen and chose to believe that God (coldly, it seems) went ahead with the divine plan anyway to "show" humanity "the wickedness of their price and the goodness of God's own grace."³ The "Calvinists," as Tillich calls them, carried Augustine to the far extreme, asserting that "Adam fell by divine decree."⁴ Certainly, God foreknew; but I cannot even force myself to believe or entertain for an instant the notion that God coldly or "by decree" allowed humanity to fall.

The element of risk in creation, as discussed at great length by John MacQuarrie, makes a great deal more sense to me. Creation involved risk for the creator as well as for the creation. God took the risk that Being would (MacQuarrie says "may") be dissolved in nothing. For this is a God who has always been "in this" together with us, not just since the Incarnation, but even before Creation: a God who seems "weak" (MacQuarrie), "foolish" (1 Cor. 1:21ff), by placing GOD's own self "at the mercy of the world."⁵ The absurdity is inherent, and it does not begin with Christ's cross! It was present even before creation.

Surely God could take such a risk only out of a sense of love, not coldness. Ours is a God of love: God knew what would happen to humanity, took the risk at cost to Self as well as to creation, and stayed by humanity in the

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May 30, 1985

TO: All Members and Friends of UFMCC
Throughout the World

FROM: Rev. Elder Freda Smith, Pastor
River City Metropolitan Community Church
Sacramento, California

RE: UFMCC General Conference, July 1--7
Sacramento,

I want to take this opportunity to invite everyone to the biggest, best, General Conference ever.

Of course, every General Conference is bigger and better than those which have gone before, but since this is taking place in my home town, and since my home church has the privilege of having all of you for guests; I especially want to extend a warm welcome to all of you.

I know that many of you have been saving up for this conference since you attended the last one in Toronto, Ontario, Canada. For some of you it will be your first Conference. Whatever the case, UFMCC General Conferences are always worth the time, the effort, and the money.

Although the business of the Conference is the business of the conference (figure that one out), the spirit of the Conference is the Family Reunion of the Family of God. Good Preaching, great music, friendly brothers and sisters, and the excitement of sharing our leap of faith and courage which we have all experienced, serve to make these Conference days a magical experience.

I, especially want you to be my special guests; as the family member who sponsors the reunion always wants the family to feel at home. River City MCC members have been preparing for over three years for this occasion. If you have any needs which we can meet, we want to know about them so we can meet them. Nosotros casa es su casa, our home is your home. We will maintain a hospitality suite at the Capital Plaza Holiday Inn to supply free coffee and tea, both mornings and evenings. Our representatives will be in the River City Bookstore at the Convention Center. Our homes and our hearts are open to you.

May God bless and keep each one of you,

Rev Freda Smith

Reflections:

"...on the way it was in the beginning"

By The Reverend Elder

John H. Hose, Emeritus

In the church where I was baptized and confirmed, there was a stained glass window under the balcony in the rear of the sanctuary, a story window depicting the parable of the sower. As I reflected on the beginnings of this Fellowship for Journey, I thought about the "seed which fell into good soil, where it bore fruit, and the yield was thirty-fold, sixty-fold, even a hundred-fold." (Mark 4:8-9)

Our first General Conference was definitely a time of planting. We were certainly "scattered" during the first General Conference in 1970. The opening service (which was replicated in the 1979 General Conference) was held in the Methodist chapel on the University of Southern California campus. I was privileged to be the keynote speaker, and the late Bishop O'Neil and his gospel choir provided stirring music. The Saturday session was convened in the Unitarian Church in Pasadena. Delegations were present from Los Angeles, San Diego, San Francisco and Chicago.

Four elders who had been appointed by the Los Angeles church to develop the "confederation"—as it was thought to be—were confirmed to serve "for life!" They were Rev'd Troy D. Perry, Moderator, Rev'd John H. Hose, Vice-Moderator, Rev. Richard Ploen, Clerk, and Mr. Lou Loynes, Treasurer. During the course of the meeting, the Phoenix congregation was welcomed into affiliation.

A research project was approved to justify the existence of Samaritan Theological Seminary. (This study was done as the thesis

project for my master's degree as USC.) Much discussion ensued as we adopted the Statement of Faith and By-Laws which had been laboriously developed during the previous year by the Elders. Soil was sown with many kinds of seed and much came to fruition, although some years would elapse before we multiplied an hundredfold.

After an evening of "missionary work," we concluded the Conference in a building which had previously refused worship space to the Los Angeles congregation. What a celebration! More than six hundred joined in the grandest display of vestments ever seen. It was magnificent...a clarion call to the world: "Ye that have ears, HEAR!" We surely made a joyful noise as well as history.

In 1971 the song continued and the seed was nurtured. Twelve congregations gathered at MCC Los Angeles' own church building at 22nd and Union. A significant breakthrough at this Conference was the beginning of an established procedure for credentialing clergy. The first edition of a Ministerial Credentialing Committee had been appointed. Many felt called, but not all were chosen. The "business" of the church was handled, and the Fellowship was growing. Saturday night a number of choirs presented Christ in song. Memorable were the "Mighty Mites" from Sacramento (all three of them) and the robed choir from San Diego using caftans purchased from Ah Men. We certainly dared to be different.

The second highlight was the closing address by Dr. Evelyn Hooker of the famed "Hooker" report. As I had the honor of

presenting this great champion of our "normalcy," we bestowed upon her the only honor we then had available—we declared her to be an "honorary homosexual." These were troubled times with harassment and disappointments, but we had overcome, and we celebrated accordingly.

Although the vision for this church was clear to Troy Perry in 1968, and to many others over the span of time to this Conference, the mechanism to fulfill the vision was slow. While theological -- and some organizational -- guidelines are clear in the Scriptures, the day to day nitty-gritty is undefined.

The 1972 Conference, again held in Los Angeles, was marked by our increased sense of mission. The number of participants had nearly tripled with representation coming from both coasts. This conference was a replica of the previous one in many ways—only lots more of everything. Not only did we develop a document for Church World Evangelism (later changed to Outreach, then Extension), but it was a time when our social consciousness was being aroused, when we became aware that we epitomized "liberation theology" by our very existence.

Although we believe wholeheartedly in separation of Church and State, we know there are times when one must insist upon the right of all to freely worship as they choose—without impediment. This is a right that must be claimed. We were reminded again that love without justice is marred. In light of this, we asked Mr. Willy Brown, a member of the California General Assembly, to be our closing speaker on Sunday night. He had pioneered a "gay rights bill" in the California legislature. We felt we needed to affirm his efforts.

This decision was not made without cost. MCC Denver and Salt Lake City walked out and others dissented because they felt Brown was "too political." Also, this was the year when we laid to rest any statement in our By-Laws which condoned excommunication. We were always sure of the "truth" and the "life", but not always so sure of the "way." From Hawaii to Miami, from Seattle to Dallas, the UFMCC was beginning to make the world take notice that Christ had indeed come for all!

The first Conference held outside Los Angeles and expanded to five days, General Conference IV was quite significant for the future of UFMCC. Our vision had become

global with the presence of representation from London, England, and an observer from France. We began to deal with the concept of "inclusiveness." Although the emphasis was primarily on the use of language, there was much more involved. We began to reckon with the elitism that literally forced lesbians and gay men out of the established church. Subsequently, it was imperative for us to be the vanguard of inclusiveness. We began to learn in Atlanta that Christ's use of "all" meant just that: no language barriers, no racial barriers, no sexual barriers, no economic barriers, no ritualistic barriers. What we said to ourselves was "preach it, teach it, do it."

An outgrowth of the somewhat painful experience we had in dealing with our own

it was a time when our social consciousness was being aroused, when .. we became aware that we epitomized 'liberation theology' by our very existence.

prejudices and biases was the appointment of the Commission on Faith, Fellowship and Order. We dared to believe that our people at the grass roots level could do theology. Further, we demonstrated that Bible-believing Christians, who declared their faith in orthodox trinitarian Christianity could serve as a prod and a conscience to all of Christendom. It was there that we laid the foundation—albeit unwittingly—for the discourse ten years later with the National Council of Churches.

We ordained our first female clergyperson, the Rev'd Freda Smith, acknowledging not only her ability, but giving assent to our efforts to be inclusive. The Board of Elders was expanded to seven persons, with Rev'd Smith being elected an Elder.

To be sure, ensuing General Conferences have seen our growth to two hundred plus congregations, but I see General Conference IV as the time when this Fellowship emerged from its cocoon, came of age, and indeed the "Voice of the turtle was heard in the land." (Cant. 2:12)

See you at General Conference XII...for surely if the song is to continue, we must do the singing!

Suffering...

Continued from page 9

struggle to overcome nothingness. "A God who securely hoarded Being would be no God at all. Only the God who does confer Being and so goes out from [God's] self into creation and into the risks of finite being that is bounded by nothing, only this God is holy Being and lays claim to our worship and allegiance."⁶

So God made the world and humanity and called them all good (Gen. 1:31): good, not perfect. Humanity was created finite, from the dust of the earth, which had been created from nothing. And so enters the "tragic element" (Tillich and MacQuarrie), the "fault" (Paul Ricoeur), "distortion" (Ernest Becker): Humanity was created with free will.

Tillich writes: "Man is free to play and build ...to create the world of technical tools and products ...artistic expressions ...theoretical structures and practical organizations free even from his freedom; that is, he can surrender his humanity. ...In man, freedom and destiny limit each other, for he has finite freedom."⁷

God allowed finiteness and freedom to come together. Tillich goes on to say that "The possibility of the Fall is dependent on all the qualities of human freedom taken in their unity. Symbolically speaking, it is the image of God in man which gives the possibility of the Fall. Only he who is the image of GOD has the power of separating himself from GOD. His greatness and weakness are identical. Even God could not remove the one without removing the other. ...orthodox theologians have heaped perfection after perfection upon Adam before the Fall, making Adam equal with Christ... This makes...the Fall completely unintelligible."⁸

Tillich points to God's prohibition not to eat of the Tree, noting that this "presupposes a kind of split between creature and Creator...which makes the command necessary... It presupposes a desire to sin."⁹ God had stipulated to Adam that death would be the result of eating the fruit of the Tree. MacQuarrie criticizes the **exclusive** linking of sin and death, seeing death not as arbitrary punishment for sin, but as the working out of sin in existence.

The implications of this concept then is that death had been a part of creatureliness **always** and was not this dreaded punishment we'd brought on ourselves. Finitude means being mortal, having limits. We were not created out

of God's own substance, but from something that had been created from nothing. We, therefore, carried the seeds or tendency of physical disintegration within us, no matter what our state, fallen or pre-fallen. In this schema, what we brought on ourselves was the **forms** that physical death takes. Perhaps pre-fall death would have been a gentle falling asleep and a transmutation into a spiritual form or body (like a Resurrection body?) that would rest in and with God forever.

We see that the Fall also brought pain and sweat-filled labor; and this is also the type of death it brought: one in which we would experience suffering, anguish and even terror; and then, not a transmutation, but a disintegration, a return to the dust from which we had come. How much starker and real could knowledge of our creatureliness be? We could only blame ourselves, not God.

To digress for but a moment: is it desirable to wish to live forever? Science fiction writers have dealt with the issue of immortality for years, and many have posited that lengthening life only brings a new set of horrors and fears. I find that, by and large, I must agree.

We see Christ reminding us that there is no sense of being anxious about death, for it will come when it will come, whether it be by disease, accident, old age, or another means. In any event, it is still death.

God has willingly and lovingly taken a risk in crating. For better or worse, like it or not, we have entered into that risk. The very fact of our existence creates a covenant of sorts between ourselves and God.

Paul Flucke, a UCC minister, has written a probing, sensitive article in *The Christian Ministry*, dated March 1983. The story following so well illustrates my points. So it is reproduced (by permission) in full.

There are many who say that "suffering having no purpose" is a weak argument, a "cop-out." While suffering's having no purpose does not make less any pain I feel, it certainly helps me through my anguish and sense of loss, if I may understand that God, my creator, is with me in that loss, and not above me or against me. It gives meaning to the "foolishness" of the Gospel (1 Cor. 1:21ff). It gives meaning to Christ's own death--the least understandable death in all of history--and even more meaning to Christ's Resurrection in that it brings hope. It makes death itself a door.

Coming from a much more emotional, intuitive level, I wrote a poem in 1970 which makes this very point that I have all these years struggled to arrive at on an intellectual level.

I think that death is a waking.

We are fearful, relating it to the void,
Sleep,

which is more deathlike than Death.

But Sleep is merely a circle
and Death is a door.

We would do well to strive rather to take the focus off of unanswerable questions, and place our energies into things that we can control; perhaps that is the final lesson of the

A Parable of Suffering

By Rev'd Paul Fluke

In a certain city on the shore of a lake, at the edge of a prairie, there lived a woman whose happiness was shattered by a great and sudden sorrow: her only brother, a good man and dearly beloved, died in the prime of his life. Now the woman was faithful soul who believed firmly in the power and goodness of God, but she was deeply torn by this cruel event. And in her anguish she cried out, "Why, O God, why?" But there came no answer.

The woman, however, could not be satisfied with silence, and she determined to go out in search of the answer which would give meaning to her pain, resolving to pursue her quest, if need be, to the very Presence of the Holy One. And so she set out.

She had not gone very far when she came upon an old man sitting on a bench beside the road. And he was weeping.

"Why do you weep, old man?" the woman asked, pausing beside him.

"I have suffered a great loss," he replied. "I am a painter, and I have lost the sight of my eyes. I shall never see beauty again, nor spread it on my canvas."

"I, too, have suffered loss," the woman said. "Tell me, do you know why God allows such things to happen?"

"My friends tell me that I am suffering the penalty for my own misdeed," the man replied. "God is just, they say, and so my blindness must be only what I deserve."

"Do you believe that?" asked the woman.

"No," he answered, "I do not."

"Nor do I," said she. "Come with me, and let us seek the truth together." And so, taking her arm, the old man went with the woman.

As they walked, they overtook a

young man who trudged aimlessly along the road.

"Come and walk with us," the woman said to him.

"You will not find me good company," the young man responded. "My heart is heavy, for I have suffered a great loss."

"What loss is that?" they said.

"My wife, the joy of my days, has left me for another and I am alone in all the world," he sighed.

"That is indeed a loss," said the woman. "But have you found the meaning of your pain?"

"My friends have tried to comfort me," said the young man. "They tell me that God is wiser than I and must surely have done this to make me strong."

"Do you believe that?" the woman asked.

"I try," he said "but I cannot."

"Then come with us," she said, "and we will seek together."

Yet a little farther on the road, they came to a cottage where a young woman sat on the step. Her hands covered her face, and they could hear her sobbing softly.

"Why do you weep?" they asked her.

"My baby has died," she said. "She was but a few weeks old, healthy and full of life, and now my arms shall never hold her nor my eyes see her grow to womanhood."

"We weep with you," the older woman said, "for we, too, have been visited by grief. But tell us, has God revealed to you why we must know such pain?"

"My husband says there is no God in a world where babies die," the girl replied, her eyes red with crying. "He says that all is chance, that faith is for fools and justice but a cruel joke."

"Do you believe that?" the woman asked.

"I do not want to," the girl replied. "I would not want to live if that were true."

story above. Following the *Via Negativa*, letting go, letting the pain become a part of us, exploring it, searching it, leads us to God and to each other, leads us—even those of us left behind, as it were—into new life.

¹ Paul Tillich, *Dynamics of Faith*, 1957, pp. 14-15

² Bruce Rigdom, McCormick Theological Seminary, class notes.

³ Augustine, *City of God*, Vol. 2

⁴ Paul Tillich, *Systematic Theology*, Vol. 1

⁵ John MacQuarrie, *Principles of Christian Theology*, p. 256

⁶ *Ibid*

⁷ Paul Tillich, *Systematic Theology*, Vol. 2

⁸ *Ibid*

⁹ *Ibid*

"Then come with us," the woman said, "and let us seek another answer, if we must search even to the Presence of the Holy One."

And together the four of them went off down the road, and they walked for a very long time.

They spoke with many people as they journeyed, and always they asked their question, but nowhere did they hear more than they had already heard. They were bent with discouragement and weariness when, at last, they reached the bridge of twilight that leads to the Presence of the Holy One. They were about to cross over it when they stopped short: there on the bridge, coming toward them, clothed in light, was the very One they sought. Terrified, they covered their eyes with their hands and were about to run away when the light parted and they beheld a face as careworn as their own.

"You have come a long way," said the gentle voice. "What is it you seek from the Holy One?"

"We seek the truth of suffering," all four travelers exclaimed at once. "Why do you visit your children with tragedy?"

"Is it to punish us for our misdeeds?" cried the blind old man.

"Do you torment us to make us strong?" asked the younger man.

"Is our faith in justice only folly?" the girl blurted out.

"What answer can you give to heal our pain?" asked the woman.

For a long moment there was no reply. And then, as the four seekers waited, first one of them and then the next drew back in wonderment. For there, before them, tears rolled down the cheeks of the Holy One.

At length, the soft voice spoke: "Forgive me. My heart is heavy, for I am bearing a great weight of sadness. I weep today for a woman who has lost her

brother, and for a girl whose baby has died. I grieve for a love in which I once delighted and which now is rent asunder. I weep for an artist whose eyes are veiled in darkness. I go now in search of those who can comfort me."

Even as the words were spoken, the woman, moved with an overwhelming pity, stepped forward and took the arm of the Holy One, placing it about her own shoulders. The young man supported the other arm, and the girl came forward to wipe the tears from the moist cheek. The blind man groped and found a wrinkled hand and clutched it tightly in his own. Thus did they stand together for a long time.

Then at last the woman spoke: "But why, O Holy One? Why, in your own realm, must you endure such pain? Why do you let it come to those you love?"

"My dominion," replied the voice, "is the dominion of the heart. There I cannot prevent pain. I can only heal it."

"Then what is the purpose of suffering?" asked the artist.

"It has no purpose. It can only be endured."

"But how can we endure it?" cried the girl.

"Only by sharing it," was the reply.

"Then show us how to share it," begged the young man.

"That," said the voice, "I have already done." And then it said no more.

And suddenly, the Holy One was gone. The woman looked up, and it was the young man's arm which lay upon her shoulder. It was he who held the artist's hand, and the girl's caress wiped the tears from the woman's cheek.

For a moment longer they stood, each holding the next in a circle. And then, arm in arm, they turned and walked down the road that led back to their homes.

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"We have worked for over three years to complete this project of the Universal Fellowship and I am delighted with the end product," said the Rev'd Elder Troy D. Perry. He was announcing the completion of "God' Gays & The Gospel: This Is Our Story," the national television special about UFMCC.

Perry went on to say that once he received the completed one inch tape of the television show he previewed it through several select organizations in Los Angeles to get their responses. Perry stated, "The first group that I went to was Christopher Street West, the gay pride organization in Los Angeles who contributed the first large check--\$5,000--to the project when it was just on the drawing boards before we even had a demo tape to show them.

"When I took the film to their board meeting I was on pins and needles. I was anxious to see how a non-MCC group would respond to the film. The audience of about sixty board members and alternates was deadly quiet during the film, which made me very nervous."

Perry says that at the end of the film, "within two seconds after it stopped, as I walked up to the front of the room to turn off the machine, I was met with thunderous applause. I turned off the machine and turned around and everyone in the room was standing on their feet still applauding, and a third of them had tears in their eyes. I knew immediately, 'We have a hit on our hands.'"

"GOD, GAYS & THE GOSPEL..."



IT IS FINISHED

Left: Reverend Troy Perry, Executive Producer
Right: Mr. Greg Cutts, and Ms. Mary Anne McEwen,
Co-Producers

Perry stated to that group that there are three different groups that he is trying to reach with "God, Gays & The Gospel...": "our friends, our enemies, and those who love us."

Since that initial viewing with that audience, Rev'd Perry has conducted four TV Premier Dinners: in Los Angeles, Dallas, Washington DC, and Chicago. The response has been the same in every case. The film has met with enthusiastic responses from the audience in all four cities. Perry is now in the process of raising funds to purchase the air time, aiming for a fall date to show the program on television in America and Canada.

"I'm still getting bids on how much it is going to cost to show the program in fifteen American and Canadian markets," Perry stated in his Los Angeles office. "Hopefully we can keep the cost of showing the program under \$125,000." However, because the bids are not all in, Rev'd Perry cannot, at this point give a definite figure as to what will be needed in the fund-raising that is going on now to put the show on the air.

"However, I know within my heart that we will have no problems raising the funds that we need to show the program," Perry continued enthusiastically, "This program is too important not to be on the air as we promised, and it will be. As one Gospel song states it so well, 'I don't believe that God has brought us this far to leave us no.'"



EAST CANADIAN DISTRICT

Holy Fellowship celebrates five years of ministry

Holy Fellowship MCC, located in London, Ontario, celebrated its Fifth Anniversary on the weekend of April 21, 1985. Although they currently hold mission status, over seventy-five people attended, demonstrating wide support in the London area. In addition it was encouraging to note that all the clergy within the District participated in the festivities.

East Canadian Conference has healing workshops

The East Canadian District Conference was held during the week of May 17-20. Its theme was designed to meet two important objectives: District business and Spiritual Renewal. The Planning Committee took great pride in securing a conference site that would accent their goals: Camp Scugog in Northern Toronto. One of the highlights of this Conference was the "Healing Workshops" lead by Anne Bartrum, professor at the University of Toronto.

In addition, Rev'd Claudia Vierra, a member of the Clergy Review Committee and chair of the Clergy Credentials and Concerns Committee, addressed the Conference during one of its renewal services.

Holy Union celebrated

In a ceremony in both French and English, close to one hundred guests and participants celebrated the Holy Union of Rev'd Ron Bergeron and Carol Richer on Saturday, May 11, 1985. The Rev'd Claudia Vierra

presided at the service at MCC Ottawa. Rev'd Bergeron is the District Coordinator for the East Canadian District, and pastors MCC/ECM Ottawa.

MCC/ECM Ottawa also recently acquired office and meeting space three blocks from the Parliament Building, in the heart of the city.

Toronto church remodeled

The sanctuary of MCC Toronto has been completely remodeled and are thankful for the ability to see this project to completion.

Montreal has new group

Montreal is the site of the newest feasibility study in the East Canadian District. It is being facilitated by Real Murray, and is primarily a French speaking group.

MID-ATLANTIC DISTRICT

Spring Conference held

New Life MCC in Norfolk VA hosted the Mid-Atlantic Spring District Conference. The Reverend Elder Troy Perry was a special guest speaker.

Two churches celebrate their anniversaries

MCC DC and MCC Baltimore both celebrated their 14th and 13th year anniversary early this Spring.

MCC Philadelphia is proud to announce its most recent parish extension located in Allen Town PA and facilitated by Irene Kratz, a student cleryperson in the Philadelphia church.

MCC of the Disciples, "one of the fastest growing churches

in the fellowship," according to Adam DeBaugh, Mid-Atlantic District Coordinator, has recently announced its budget for the upcoming year of \$70,000 dollars.

MID-CENTRAL DISTRICT

Business meet scheduled

The District Business Meeting is scheduled for June 30, 1985, in Sacramento. The Yuba room at the General Conference site has been reserved from 9:00 am to 5:00 pm. The Board of Home Missions will convene promptly at 9:00 am with the business meeting following at 1:00 pm and ending at 5:00 pm.

Feasibility Study formed

A new feasibility study was started in Colorado Springs CO under the direction and leadership of Pikes Peak MCC. They have had in access of 25 in attendance and hold Worship services at a time that does not conflict with Pikes Peak MCC. This new group requests to be called Maranatha MCC. They have recently opened a checking account and are well on their way in becoming a church body, according to Rev'd Bonnie Daniel, District Coordinator.

MCC of Greater St Louis celebrates anniversary

On April 28, 1985 MCCSL celebrated its Eleventh Anniversary. Rev'd Elder Troy Perry, founder of UFMCC, lead them in a Spiritual Renewal weekend.

Quad Cities MCC celebrates first

MCC Quad Cities celebrated its first anniversary on May 5, 1985. The Rev'd Delores Berry, from Baltimore lead the congregation in spiritual renewal.

North Country has new parish extension group

A parish extension group has begun in the Diluth MN and Superior WS area. All God's Children MCC in Minneapolis has accepted this new work as a lay outreach. The group meets on Saturday afternoon. Ted Patterson, a member of the Third World executive committee of UFMCC, travels to Diluth the first Saturday of each month to preside at the worship services. A lay delegation referred to as a "growth group" by Rev'd Roy Birchard, pastor of All God's Children MCC, travel to Diluth the second Saturday of each month. This delegation of usually three persons organize and preside over worship services.

Rev'd Birchard believes this kind of parish outreach presents opportunities for lay persons to become involve in church evangelism. Although currently meeting in a congregant's home, this fellowship of eight persons is in search of a public meeting place.

Birchard guest lecturer at University

The Rev'd Roy Birchard, pastor of All God's Children MCC located in Minneapolis, lectured on the subject of Homosexuality and Religion at the University of Wisconsin, Eau Claire, on March 20, 1985. Rev'd Birchard was invited by the campus gay and lesbian organization. Rev'd Birchard reports that over seventy people were in attendance along with a number of reporters from the campus newspaper, the local newspaper, and the local television station. It was quite evident to Rev'd Birchard that wide interest on this subject exists in this area since participants asked him questions for over three hours after the event officially ended.

SOUTH ATLANTIC DISTRICT

Student Clergy assists in starting Study Group

Nancy Campbell, student clergy from New Life MCC of Charlotte NC has recently been assigned to the District to assist in starting a new study group in Hickory NC, according to Rev'd Gil Lincoln, District Coordinator for the South Atlantic District.

MCC Blue Ridge closes

Rev'd Gil Lincoln, District Coordinator of the South Atlantic area reports that MCC Blue Ridge in Ashville NC closed down early this Spring because of a shift of interest in this area. Rev'd Lincoln has appointed a commission of three clergy to bind up any loose ends in Asheville. Rev'd Paul Tucker and Rev'd Lynn Guerra, Assistant District Coordinators as well as the Rev'd Arthur L. Fleschner, pastor of New Life MCC in Charlotte NC, will be responsible for retrieving church property and paying any outstanding debts. Rev'd Lincoln has been careful in closing the doors because, as he said, "I mean to go back, and soon".

District subsidizes work in Memphis

The South Atlantic District voted to subsidize the ministry of MCC of the Living Hope in Memphis TN. Three hundred dollars will be used primarily to cover some of the living expenses of Rev'd Steven Quesnel, newly appointed Worship Coordinator. Membership is currently around twenty people and continues to grow according to Rev'd Gil Lincoln, District Coordinator.

Professor appointed

Rev'd Dr. Chuck Lippy, professor from Clemson University, located just outside of Greenville NC, has been approved by the District to act as Worship Coordinator for MCC Greenville. Rev'd Dr. Lippy was initially ordained in the Methodist church but is considering transferring credentials to the UFMCC.

GREAT LAKES DISTRICT

Conference elects officers

The May District Conference of the Great Lakes District, held at MCC Detroit, elected Rev'd LaPaula Turner (formerly Columbus MCC) the new District Coordinator. Others elected are Jackie Walker (Detroit/Sojourner), Assistant District Coordinator/Laity, Dee Dale-French (Louisville), Assistant District Coordinator/Clergy, Jack Boren (GSP/Chicago), Treasurer, and Rich Johnson (Springfield), District Lay Representative.

Dayton has renewal

Rev'd Brenda Cisneros-Hunt was the speaker for a weekend of Spiritual Renewal at MCC Dayton Parish, on the weekend of May 19-21. The church reported especially good services, according to worship coordinator Chuck Sheilds.

Holy Covenant celebrates Tenth Anniversary

Holy Covenant MCC, Hinsdale (Chicago/Western Suburbs), celebrated its Tenth Anniversary with a Service of Celebration on Sunday, April 21, with the Rev'd Arthur Green, founding pastor, as guest speaker.

The evening before the church held it's Spring Dinner/Dance, with people from other MCCs in the Chicago area participating in the two events. The Rev'd Celena Duncan, Good Shepherd Parish MCC, started the evening with the Invocation. After-dinner speakers included the Rev'd Green, who recounted the beginnings of the church and spoke of the future, the Rev'd LaPaula Turner, who had just completed the Anniversary Spiritual Renewal, held Wednesday through Friday preceding the dinner, the Rev'd Grant Ford, senior pastor of Holy Covenant, who had just been released from the hospital following back surgery, and the Rev'd Stephen Stahl, interim pastor of Holy Covenant during Pastor Ford's recovery time. Several "pioneer" members were introduced, along with the Board of Trustees, Council on

District Coordinators, Pastors, Lay Leaders... We want to hear from you. Let us know what's going on, so we can tell others, and encourage them. Send your news and up-coming events -- for the Calendar section, which begins next issue -- to Chris Pasinski, **Journey**, 22 South Seventh Avenue, LaGrange IL 60525. Spread the Good News!



Ministries members, and the Diaconate.

Neighboring churches have 24-hour "InfoLine"

Beginning on 4 April 1985, the four Metro-Chicago MCCs -- Christ the Redeemer MCC/Evanston, Church of the Resurrection MCC/Hyde Park, Good Shepherd Parish MCC/New Town and Holy Covenant MCC/Hinsdale -- kicked off a new 24-hour "InfoLine" cooperatively staffed by volunteers from all four congregations. The new phone number for all the churches will be (312) 327- 5168.

By calling this number one will always contact an MCCer who has information concerning all four congregations in the Chicago area -- particularly, information pertaining to times and locations for worship services, social events and educational programs.

This effort is a landmark event for our Fellowship being the first time neighboring congregations have come together in a cooperative, long term effort such as the new InfoLine.

Diaconate training continues in Great Lakes

After having completed a successful Deacon's Training Course last year, there are now four training courses being conducted in the Great Lakes District.

Chuck Shields, worship coordinator, and Jan Russell, deacon, of MCC Dayton Parish, who originated the first course, started a second one-year course for the churches in the South Area (Ohio, Indiana, and Kentucky).

Rev'd Lin Stoner, pastor on sabbatical from Redeemer MCC

(Flint MI) is conducting a one-year course for churches in Michigan.

A two-year course is being offered in Chicago and Springfield for the Illinois churches, with the clergy and selected deacons and lay leaders involved as instructors.

New deacon installed

Holy Covenant MCC installed its newest deacon during its Ascension Service, Thursday, May 16. Deacon Christine Pasinski was sponsored by her aunt, Bernice Laudont who was also her godmother at baptism. Celebrant and officiant of the service was Pastor Grant Ford, assisted by Rev'd Stephen Stahl, interim pastor, and Deacons John Whennen and Robert Savage, who put the deacon's cross and stole on her and presented her with the Gospel. Chris had served for a number of years as deacon candidate while completing her Master's degree and training for the diaconate.

SOUTH CENTRAL DISTRICT

Churches approved for Mission status

The Board of Home Missions recommended three churches for Mission status: MCC Amarillo, MCC El Paso, and River Cities MCC, Shreveport LA. In addition, the Board of Home Missions voted to close MCC New Orleans. Their requests are being forwarded to the Board of Elders.

District Conference held

Spring District Conference blossomed into a spirit-filled celebration and reunion for many in the South Central District, according to Clarke Friesen, District Coordinator. Conference

was hosted by the MCC of the Resurrection (Houston), with Pastor Chuck Larsen setting in motion the activities with an inspirational message.

Clarke Friesen reports that the highlight of the Conference was when the Christian Hope Baptist Church Inspirational Choir from Houston brought the house down with their spirit filled voices and the Rev'd Elder Don Eastman brought the congregation to a standing ovation with his sermon entitled "On Fire For Christ." The service lasted three and a half hours.

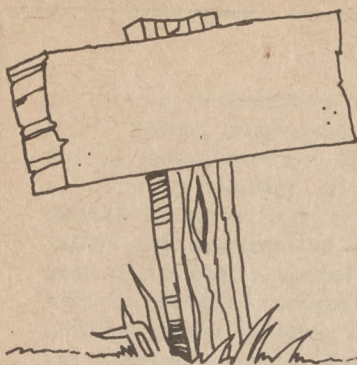
SOUTHWEST DISTRICT

District Conference held

The Southwest District held there Spring District Conference in Long Beach CA. The Long Beach church has recently completed the renovation of their new building and it proved to be the perfect atmosphere for a district reunion. The Long Beach church held their building dedication service during conference with the Rev'd Troy Perry as their guest speaker.

Friday and Saturday services were filled with beautiful music. Guest preachers were the Rev'd Elder Nancy Wilson and Rev'd Emmett Watkins respectively.

The conference theme was "Trust". All activities and workshops were centered around this topic. The highlight of the Conference was the talk on "Trust and Prayer" delivered by Rosalind Rinker, renowned author of a number of books on prayer.



30 June

PENTECOST 5
Job 38:1-11
2 Corinthians 5:14-21
Mark 4:35-41

1 July

Sunday

Why must God appeal through me? Moses felt the same way: "Who am I, that I should go to Pharaoh?" God's response: "I am who I am." God is "making the appeal through us." Maybe we're just the vessel, not the appeal itself.

Monday

"God answered Job out of the storm." (Job 38:1 NIV) How we long for the gentle whisper of Elijah's God. (1 Kings 19:12b) But it's not always so. We must also listen for God's voice in the angry meeting, the tears of the desperate, or in our own raging doubts...the real storms of our lives.

2 July

Tuesday

5 July

Friday

Storms again!! "A furious squall came up..." (Mark 4:37 NIV) Why must I always feel my boat is about to be swamped? Is it because I too often fail to recognize who my life's passenger is, back there "sleeping on a cushion"?

6 July

Saturday

"Quiet! Be still!" (Mark 4:39 NIV) Finally a little peace and quiet, because Jesus speaks. But why am I still a little terrified deep down inside? I know he's with me, and "even the wind and the waves obey him." Maybe next time I'll learn the truth. I hope so! These storms sure scare me.

- Rev'd Grant Ford

7 July

Sunday

PENTECOST 6
2 Samuel 6:1-18
2 Corinthians 8:7-15
Mark 5:21-43

8 July

Monday

"And, David was afraid of God that day..." (2 Sam. 6:9) How typical of us to attribute calamities to God, to have a fear of God (as did primitive people) rather than looking for good (God's Will) in all things. And by patiently waiting for God to

show the blessing, we know it comes as it was shown to David who had first feared.

9 July

Tuesday

"And David danced before God with all his might..." (2 Sam. 6:14) Often we feel that we have to wait to experience and know our joy, when it exists for us all the time. David danced to show his love, joy and thankfulness to God for giving him the Ark (the symbol of God's presence). We have God's presence in us (and with us) at all times. So our life can be the dance of joy no matter what the conditions, circumstances, and attitudes of others may seem to be.

10 July

Wednesday

"Now as you excel in everything -- in faith, in utterance, in knowledge, in all earnestness...see that you excel in this gracious work also." (2 Cor. 8:7) So often God seems far away, our prayers seem to go unanswered, our life seems without joy and spirit because we do not seek to excel in spiritual pursuit and practice. We do not take time to study the Scriptures, read spiritual works, pray and meditate. Then we wonder why life lacks graciousness and excellence. We have only to earnestly pursue it to have it!

11 July

Thursday

"For if readiness is there, it is acceptable according to what one has, not according to what one has not." (2 Cor. 8:12) If we are ready to grow in God through our commitment to Christ Jesus,

3 July

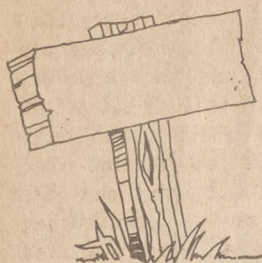
Wednesday

"So stop evaluating Christians..." (2 Cor. 5:16) If we are God's reconcilers, then does that mean the cantankerous church member is "my own flesh and blood?" And that Jerry Falwell is my prayer responsibility? The old way of evaluating things was sure a lot easier!

4 July

Thursday

"We are Christ's ambassadors." (2 Cor. 5:20 LB) Couldn't God have found a better representative?



surely no matter what our finances, our emotional state, our family/friends/job relationships -- we will grow and prosper. Being willingly open to God brings our healing, answers our needs and causes us to grow in Christ.

12 July

Friday

"And they laughed at him..." (Mark 21:40) The faith journey often causes us to be derided or ridiculed by those without faith. How often have we let the opinions and the view of others keep us from our being raised up in faith? If we are persistent in "putting outside" the opinions of others, we will always be true to our God, Church and our true Selves -- and know the rewards.

13 July

Saturday

"...And they were immediately overcome with amazement." (Mark 21:42) Nothing God does or can do should probably amaze us. In that it does often comes from our own sense of unworthiness to know that God wants us to rely on Him/Her as Divine Parent. Only by relying on the fullness of God's all-providing grace can we know the resurrecting power we are called to live as individuals and live in as the Church community.

- Rev'd Arthur Green

14 July

Sunday

PENTECOST 7
2 Samuel 7:1-17
2 Corinthians 12:1-10
Mark 6:1-6

15 July

Monday

"Here I, am, living in a palace...while the ark of God remains in a tent." (2 Sam. 7:2)

22 Journey

Hugs For The Clergy In Your Life

This month's column continues the series on caring for the clergy in your life as a means of keeping their performance in tip top shape. Presented here are some "hugs" or little ways of making a difference in the life of those clergy with whom you have contact. The pastor or worship coordinator (lay or clergy) come to mind first, however, remember that there are assistants, associates, students, District and Fellowship clergy and lay spiritual leaders plus those who help out in a pinch.

The point is that "little", thoughtful acts are often the grace that makes the next minute, day, week, or year possible. Think about it -- how often in your life has some small thing been either your breaking or making point? You can intentionally provide these for the people who are always extending themselves for you. They can be done in such a variety of ways that any church or individual can afford them. They can be as inexpensive as a note on a scrap of paper addressed to the pastor which is put in the offering basket.

Do you know the birthdays and anniversaries for the clergy in your life? If not, how can you send a card and/or lead the church in providing a special remembrance? While you are at it, what about the birth date of a spouse or other family member(s), remember, there are two who share that anniversary of relationship. These dates may be discovered by simply asking the person, the mate or a close friend. If you have access to a resume, check it. Don't be shy and don't be a nosy nuisance.

The church body remembers these occasions with a monetary or other special gift. They may be noted during a worship service (at Announcements or Shared Concerns and Celebrations, etc.) by the Vice-Moderator, Chair of Hospitality or Social Committee or other similar person. For a landmark birthday or anniversary, churches have even been known to give some extra paid time off plus an expense paid trip to a special place (even a classy motel in the next town).

While you are making note of dates, record the date of anniversary as you pastor and the anniversary of years of professional ministry and/or of ordination (whichever is more signification to that clergyperson). Better yet, see all three as

excuses to do something special. They are milestones which are worth noting. Some years will get more attention than other but all years deserve at least an honorable mention.

The anniversary of a pastorate is always appropriately marked during a worship service. It is a celebration for both pastor and congregation, as both share it. It is observed each year by at least a special minute in worship. An entire service may be designed around this theme. The pastor is usually included in the worship development without having to reveal any planned surprise. Feel free to suggest such as worship service to you pastor or worship coordinator. Additional ways of celebrating include a cake at fellowship hour, a special reception or dinner.

A relevant plaque often accompanies this remembrance on landmark years while cards, certificates and/or gifts are always presented. Your local "trophy" store is probably set up to customize a plaque for you. Look under "Trophies" in the "Yellow Pages". A landmark year is the 1st year and then every five years (5th, 10th, 15th, etc.) Any year you want to choose can be a landmark year for personal significance or because it has been a particularly rough and/or productive year.

How do you afford this? As an individual or couple you only afford what is reasonable for your pocketbook. As a church you can build expenses like these into your annual budget so that there is always some money for birthdays, anniversaries and don't forget Christmas. Some churches take a special offering for occasions like these with or without the pastor's knowledge (one of the few occasions you can do something behind the pastor's back). It is still appropriate for the staff to be together for a remembrance in addition to whatever else is being done.

Let's think up other excuses to tell the spiritual leaders in our lives that they are loved and appreciated. Your intention and imagination are the only limit on when it is appropriate. Valentine's day is a logical choice, how about the first day of spring, summer, autumn and winter, the first snow, the first sunny day after a cloudy spell, the third day of a cloudy or rainy spell, Mother's Day or Father's Day for those who are fathers and mothers. Was Sunday's sermon particularly helpful or a prayer touching? A note of appreciation, a card, even a cheerful phone call (no business) are just fine for these. The idea is to find ways to let these people know they are appreciated and thought about.

Giving thoughtful "hugs" can also mean doing nothing. Be aware of the busy times -- Easter and Christmas, anniversary, spiritual renewal, etc. If the pastor was a little short with you, write it off to the extra demands, forgive in your heart and forget it. Loving confrontation does not need to occur if you choose to resolve it between you and God and if you decide to let it remain closed forever. Doing nothing may involve a week of sitting and praying on that great inspiration you got from renewal so that the pastor may have some open space after renewal to "recharge" batteries. Your great idea will probably be in better shape after a week of prayer and so will you pastor.

Do these suggestions sound good for others in your life? Use them freely! They're no trade marked!

CC's Address & Phone Number: Box 9170, Anaheim, CA 92802 714/758-8141

David shows a great concern that his own material possessions are much greater than the resources of the work of God. What would happen if we assumed the same attitude? Can you imagine what would happen if our churches were not on a "shoestring budget?" After all, people around us are going without shoes, physically and spiritually. What is our response?

16 July

Tuesday

"I will provide a place for my people..." (2 Sam. 7:10) God will see that the church does not do without, when the people of God are faithful to their calling. "Wicked people will not oppress them anymore..." And God will bless our ministry, despite all attempts at oppression, when we continue to proclaim the Good News. Love does conquer all! We must hold on to that.

17 July

Wednesday

"I must go on boasting." (2 Cor. 12:1) Paul was never bashful about telling anyone and everyone about what God had done for him...and through him. He was filled with great pleasure that God would choose to work through him. Are we sometimes shy about speaking out, even boasting a little? Peter says: "Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have." (2 1 Peter 3:15 NIV)

18 July

Thursday

We were never promised a rose garden, but we were promised... "My grace is sufficient for you, and my power is made perfect in weakness." (2 Cor. 12:9) It's not in our own strength that we accomplish things for God, because we know our weaknesses all too well. But God's grace can make us strong in our dependency. In Christ "when I am weak, then I am strong." (v. 10b)

19 July

Friday

"Jesus...went to his home town..."
July-August 1985 23

(Mark 6:1) It's not easy to go home. Some of you know the trials of "coming out" to parents, family, friends. And you know the feelings of rejection, just as did Jesus! But remember...you are a prophetic voice of the redeeming power of God. "Jesus could not do any miracles there..." (v. 5) You may not be able to do any "miracles" either, but you are still called to live prophetically.

20 July Saturday

It's a case of mistaken identity! "Isn't this the carpenter? Isn't this Mary's son?" (Mark 6:3) And what about you? Have you ever been judged by what you are, rather than **who** you are? They judged Jesus by his occupation and his lineage. They might judge you by the same standards, or even by your lifestyle. But you must know for certainty **who** you are... "You are sons and daughters of God through faith in Christ Jesus." (Gal. 3:26) Not what we are, but **who** we are is the source of our strength.

21 July Sunday

PENTECOST 8
2 Samuel 7:18-29
Ephesians 1:1-10
Mark 6:7-13

22 July Monday

In 2 Samuel 2:18-19, we read about a time not too different from ours. We read of a people pursuing and killing their own family members. I see a lot of that today. "Must the sword devour forever?" This is the question facing the world today. What will our answer be??

23 July Tuesday

"God predestined us to be adopted as children through Jesus Christ..." (Eph. 1:5 NIV) If we could grasp this one scriptural promise, it could make a great deal of difference in our lives. When a person is a child of God, nothing can stand in his or her way. Believe it today!

24 July Wednesday

"...grace, which God has freely given to us..." (Eph. 1:6 NIV) Did you know that God's grace is freely given through Christ Jesus? You don't earn God's grace, no matter how hard you try. Just as you don't earn the love given to you by another person. You don't earn God's love, you simply accept it as a wonderful gift. Why not accept God's grace right now?



25 July Thursday

Have you even thought of what it means to be adopted into the family of God? In secular law, an adopted child can **never**, for any reason, be disinherited. In Paul's day, an adopted child was thought to be a new person. The adopted child was under no obligations connected with a previous family; even old debts were marked "PAID." The same thing applies to a Christian. He or she is a new creature and all past sin is marked "PAID" through the blood of our Lord Jesus. Start living "DEBT FREE!"

26 July Friday

Jesus gave us authority over adverse situations in our lives. (Mark 6:7 NIV) The problem is that we fail to take authority. Too many of us still believe that somehow we must earn our Lord's favor. Take your God-given authority. Begin to use it today!

27 July Saturday

Obviously Jesus was asking the early disciples to trust totally in God (Mark 6:8 NIV) when they were sent out. I believe Jesus asks the same of his disciples in 1985. If we are going to carry the message of God's love, then we must begin to trust God for our daily needs.

- Rev'd James Lewey

28 July Sunday

PENTECOST 9
2 Samuel 11:1-15
Ephesians 2:11-22
Mark 6:30-34

29 July Monday

Each of us has a place of vulnerability that when threatened, we forget the danger by jumping into the danger. Among the vulnerable areas that cause us problems are resentment, fear, confusion, impatience, lack of faith, greed, jealousy, and gossip. David's was forgetting ethical standards when his personal needs were threatened. (2 Sam. 11:1-15) We must be cautious not to let the best of who we are be overridden by the least of who we are.

30 July Tuesday

"Put Uriah in the front lines where the fighting is the fiercest" (2 Sam. 11:15). Some of us are able to choose our own front lines. For some of us, the front line is chosen for us. The gift of Christian maturity is finding ourselves less often a victim but always a victor as God's power and strength enable us to survive each front line that we encounter.

31 July Wednesday

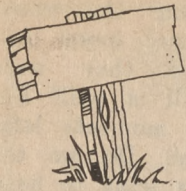
If we can maintain foremost in our hearts and minds that in Christ there is no barrier (Eph. 2:14), perhaps we can also find more opportunities for forgiveness and reconciliation.

1 August Thursday

We are a dwelling place of God through the Holy Spirit! (Eph. 2:22) Therefore, we are a gentle, loving people, celebrating the goodness of abundance of life. Let us use this day for celebration!

2 August Friday

Ahhh! Thank God, it's Friday! Prepare yourselves to rest and



relax. Be good to yourself, and know that the work in you needs to be restored! "Come apart into a desert place, and rest awhile." (Mark 6:31)

3 August Saturday

Have you ever noticed that when you are the most spiritual people are attracted to all that you are? That is the blessing of God preparing you to share God's gift with others. (Mark 6:34)

- Rev'd Candace Naisbitt

4 August Sunday

PENTECOST 10
2 Samuel 12:1-14
Ephesians 3:14-21
John 6:1-15

5 August Monday

"Instead, he took the ewe lamb that belonged to the poor person" (2 Sam. 12:4) We've heard such tales before: the rich stealing from the poor. And yet we are so rich in God's blessings. Is it possible we steal from the "poor" by not sharing those riches?

6 August Tuesday

"I anointed you king ... and would have given you more." (2 Sam. 7, 8) We have been given so much, and yet we treat it so casually. We live as we please, so often forgetting that our actions affect others. Sometimes it's important for us to admit: "I have sinned against God" (v. 13)

7 August Wednesday

"I pray that out of God's glorious riches God may strengthen you ... in your inner being" (Eph. 3:16) What a source of strength, God's riches. Riches that may not be banked on earth, but which will last a lifetime ... and beyond it

should make us wonder why we work so hard for earthly riches, and expend so little time and energy for "God's glorious riches."

8 August Thursday

"God ... is able to do immeasurably more than all we ask or imagine..." (Eph. 3:20) What power we have in imagination. Just to be able to think and dream, and know that God can do even more for us. Let your imagination run! Dream big things from God!

9 August Friday

"... because they saw the miraculous signs he had performed..." (John 6:2) There are a lot of people who are "sunshine" believers, following when the good things happen. But there's that quiet moment... "Jesus went up on the hillside and sat down with his disciples." (v. 3) Sometimes it's better to sit in wonder with Jesus, and forget the spectacular for awhile.

10 August Saturday

"Gather the pieces. Let nothing be wasted" (John 6:12) Jesus can also be practical. He is interested in the little "left-over" things in life that we so easily overlook. Let's not be wasteful of the left-over minutes or opportunities in our life.

11 August Sunday

PENTECOST 11
2 Samuel 12:15b-24
Ephesians 4:1-6
John 6:24-35

12 August Monday

It is not an easy thing to watch someone we love die, and yet, for Christians death is not an ending but a beginning. You and I, like David (2 Sam. 12:23), must go on living in the knowledge that we will indeed go to join our loved ones in Paradise.

13 August Tuesday

"I urge you to live a life worthy

of the calling you have received." (Eph. 4:1) We don't often remember that God has called all of us to ministry -- not just the clergy. Pray to God that you will know your calling and be able to live your life accordingly. Our God not only expects us to hear our individual and collective calls but also to live our lives as new and re-created people.

14 August Wednesday

Humility is not a gift that all of us possess, but God has commanded it of us. "Be completely humble and gentle." (Eph. 4:2) Here we see that God would have us deal with one another without pride and arrogance. How much better our witness to the world would be if we could only learn to minister to one another in piety, lovingkindness, and humble servanthood.

15 August Thursday

"Do not work for food that spoils, but for food that endures to eternal life." (John 6:27) We are often caught up in spending all of our time acquiring "worldly goods" and yet, of what use are they if they don't advance the Dominion of God! Let us re-examine our motives and be sure that all of our energies and work are directed toward God and not toward empty acquisition.

16 August Friday

"The work of God is this: to believe in the one God has sent." (John 6:29) Our work is really rather simple -- to believe in Jesus Christ. Do we really believe? Do we live as though we really believe? Think on these things. True and unfailing belief in Christ will reveal our strongest witness in a broken and shattered world.

17 August Saturday

"then Jesus declared, 'I am the bread of life.' Bread, the 'staff of life,' is used the world over to feed millions of people. As

Christians, our bread must be the saving grace of God through the Risen Christ. Christ is our "staff of life" and, through our faith, we have received admission to the Eternal Banquet.

- Rev'd Stephen Stahl

18 August Sunday

PENTECOST 12
2 Samuel 18:1, 5, 9-15
Ephesians 4:25-5:2
John 6:35, 41-51

19 August Monday

"Be gentle with the young man Absalom for my sake." (2 Sam. 18:5) When we are wronged by those we love, the natural reaction is to fight back, to give hurt for hurt. After all, look what they're doing to us, right? But "for our own sakes" we must not! We must seek the gentle way, the Christ-way, no matter what the outcome. "Be completely humble and gentle; be patient, bearing with one another in love." (Eph. 4:2) It's not the way of society around us, but it is the way of Christ.

20 August Tuesday

"Absalom had taken a pillar and erected it...as a monument to himself." (2 Sam. 18:18) This is all Absalom had to show for his jealousy and lust for power... a pillar in the King's Valley. When next you hunger to be "head honcho" in your church, or to climb over another person to advance yourself, remember Absalom. A lone pillar is not much to leave behind as a testimony to a barren, prematurely shortened life.

21 August Wednesday

Sometimes it's difficult to tell the truth. "...each of you must put off falsehood and speak truthfully to your neighbor." (Eph. 4:25) I had heard many people talking about a friend of mine, finding fault in a careless action she had taken. But none of them went to her. So I called her, and asked if she had done it. She was shocked at the reaction

26 Journey

of people, but admitted her mistake, and took steps to apologize. What if I had kept silent?

22 August Thursday

I can get sooo mad!! And then I read "in your anger do not sin." (Eph. 4:26) And that's not easy. I know that my anger is just... I just know it! But uncontrolled anger is like undirected energy. When we are angry, we must let that anger motivate us to do something constructive, something redemptive. And then our anger will turn to positive energy, and anger will turn into faith-positive action.

23 August Friday

"Stop grumbling among yourselves." (John 6:43) It's the curse of the church. It was the curse of the wandering Israelites. Grumbling, when we could be breaking bread together. And in the simple action of breaking bread we again call to our presence the one who said: "I am the bread of life." Who can grumble when Jesus is present with us?

24 August Saturday

"If anyone eats of this bread, that one will live forever." (John 6:51b) Eternal Life! Abundant Life! What a way to live! We are called to partake of the life of Christ by faith, and our entire lives take on new meaning. How much better to live lives that will have eternal qualities, that will never end. "Let us break bread together on our knees."

25 August Sunday

PENTECOST 13
2 Samuel 18:24-33
Ephesians 5:15-20
John 6:51-58

26 August Monday

"He must be bringing good news, too." (2 Sam. 18:26) Runners were bringing news of the battle to David. And there was great anticipation on the part of those

who were keeping the watch. They wanted good news! And how disappointed they were. Ahimaaz said "All is well!" But David found out moments later all was not well. Do we tell people what they want to hear, or do we tell them the truth?

27 August Tuesday

"My son, my son Absalom! If only I had died instead of you --" (2 Sam. 18:33) Most all of us have felt grief at the death of someone close to us. We can identify with David. And how sad it is when that someone close dies a spiritual death. Perhaps it was someone in your church, someone with whom you had worked closely. We would want to give our own lives to save them, but it's not just possible. Yet the grief is real, and it's caused by love.

28 August Wednesday

We can do whatever we want, just as long as we have Jesus, right? Paul seems to think otherwise: "Be very careful, then, how you live, making the most of every opportunity." (Eph. 5:15) Do you take care about what you eat, how you exercise, how you drive? Do you take care of your moral life, your mental being, your spiritual personhood? Does one affect the other? Paul says... "live as wise [persons]." Are we being wise in the way we live?

29 August Thursday

"Speak to one another... sing... give thanks... submit to one another." (Eph. 5:19-21) Living in love is the witness of God to our community. It's something of which they see very little. Being open, honest, caring, thankful people will do more than all the Bible-thumping in the world. Let us not just proclaim it, but let us live "the name of our Lord Jesus Christ."

30 August Friday

"For my flesh is real food and my blood is real drink." (John 6:55) Continue reading on page 31

WORSHIP

DIRECTORY

Services are Sunday unless indicated.

Please Note

The addresses below are places of worship, not mailing addresses. In most cases, churches have a different mailing address altogether. Copies of the Directory of Congregations and Clergy are available from the offices of UFMCC.

* Iglesia de la Comunidad Metropolitana

Australia

CAPITOL TERRITORY

Canberra MCC Canberra, Friends Meeting House

NEW SOUTH WALES

Sydney MCC Sydney, Village Ch, Paddington; 7:30 pm; (02) 358-2635

QUEENSLAND

Brisbane MCC Brisbane, 424 Brunswick St, Fortitude Vly, 7:00 pm; (06) 52-1414

SOUTH AUSTRALIA

North Adelaide MCC Adelaide, The Religious Society of Friends Library, Pennington Tr; 7:00 pm; (08) 332-0815

VICTORIA

South Melbourne MCC Melbourne, Uniting Ch, Dorcas St; 7:00 pm; (0011) 613-529-7587

Canada

ALBERTA

Calgary MCC Calgary, 204 16th Av NW; 11:30 am & 7:00 pm; (403) 277-4004

Edmonton MCC Edmonton, 12530 110th Av; 7:30 pm; (403) 438-5168

BRITISH COLUMBIA

Vancouver MCC Vancouver, 1811 W 16th Av; 7:30 pm; (604) 681-8525

ONTARIO

London Holy Fellowship MCC, 29 Victoria St; 7:30 pm; (519) 433-9939

Ottawa MCC Ottawa, Jack Purcell Community Centre, 320 Elgin St; 7:00 pm; (613) 232-0241

Toronto MCC Toronto 730 Bathurst St; 11:00 am & 7:00 pm; (416) 536-2848

Toronto Christos MCC, St. Luke's United Ch, 353 Sherbourne; (416) 968-7423

Denmark

Copenhagen Aben Kirkegruppe/MCC, Dag Hammarskjoldsalle 30 (Modelokaler); 6:00 pm; (01) 20-41-96

Mexico

Mexico City ICM Mexico City; 2:30 pm; (call for service info) (905) 538-6095

Cuernavaca ICM Cuernavaca; (call for service info) (011) 527-315-2915

Guadalajara ICM Guadalajara; (call for service info) (011) 523-635-2458

Nogales ICM Cristo Obrero, Tenochitlan 128, Esquina Zaragoza, Nogales, Sonora; 6:00 pm; (602) 624-8778 (Tucson AZ)

New Zealand

Auckland MCC of Auckland, 165 Karangahope Rd, Newton; 7:30 pm (winter); 275-5643 or 30793

United Kingdom

Birmingham MCC Birmingham, 174 Edmund St; 7:00 pm; (011-44-21) (021) 565-4378

Bournemouth MCC Bournemouth, The 'Centre of Unity,' 167 Shelbourne Rd, Charminster; 8:00 pm; (0202) 681869

Liverpool MCC Liverpool, The Link Centre, 14 Colquitt St; 7:00 pm; (051) 708-6522

London MCC London, 2A Sistova Rd, Balham SW 12; 7:00 pm; (011-44-1) (01) 670-9755

London MCC North London, Cromer Community Centre, Argyll Sq; 7:00 pm; (01) 435-7507

Middlesbrough MCC Middlesbrough, 188 Borough Rd; 7:30 pm

USA

ALABAMA

Birmingham Covenant MCC, 2024 8th Ct S; 4:00 pm; (205) 320-6113

Mobile MCC Mobile, 4500 Bit & Spur Rd (Lutheran Ch); 7:00 pm; (205) 476-9142

Montgomery MCC Montgomery, Unitarian Ch, Vaughn Rd; 5:15 pm; (205) 264-7887

ALASKA

Anchorage MCC Anchorage, 602 W 10th Av; 4:30 pm; (907) 276-3006

ARIZONA

Kingman New Hope MCC, 813 N First Av; 6:00 pm

Phoenix Casa de Cristo MCC, 1029 E Turney; 9:00 & 10:45 am, 7:00 pm; (602) 265-2831

Tempe Oasis MCC, Danforth Chpl, ASU
Campus; 6:00 pm; (602) 268-5183
Tucson MCC of Tucson, 560 S Stone Av;
10:45 am & 6:30 pm; (602) 622-4536
Sierra Vista MCC Apostles of God, 58
James Dr NE; 6:30 pm; (602) 459-3807

ARKANSAS

Fayetteville MCC of the Ozarks, Kenray &
Plainview; 11:00 am; (501) 443-4278
North Little Rock MCC Little Rock, 2017
Chandler; 2:30 pm; (501) 664-3749

CALIFORNIA

Bakersfield MCC Bakersfield, 2415 Alta
Vista Dr; 7:00 pm; (805) 327-3724
Cathedral City MCC of the Desert, 68-715
A St; 10:00 am & 7:00 pm; (619) 321-0596
Concord Diablo Valley MCC, 2247 Concord
Blvd; 5:30 pm; (415) 827-2960
Costa Mesa MCC Ocean of Life, 1001 W 17th
St; 11:00 am & 7:30 pm; (714) 631-8399
Fresno MCC of the Vineyard, 4144 N
Millbrook; 5:00 pm; (209) 441-0105
Guerneville Russian River MCC, Guerneville
Community Ch, Armstrong Woods Rd; noon;
(707) 887-7622

---GREATER LOS ANGELES---

Garden Grove New Covenant MCC, 10242
Westminster Av; 11:00 am; (714) 636-6505
Glendale Divine Redeemer MCC, 346
Riverdale Dr; 10:00 am; (818) 500-7124
Long Beach MCC Long Beach, 1231 Locust
Av; 11:00 am & 7:30 pm; (213) 432-3641
Los Angeles MCC Los Angeles, 1050 S Hill
St; 10:40 am & 7:30 pm; (213) 748-0121
North Hollywood MCC in the Valley, 5730
Cahuenga Blvd, North Hollywood, 9:00 & 11:00
am; (818) 762-1133
Santa Ana Christ Chapel MCC, 720 Spurgeon
St; 9:00, 11:00 am & 7:30 pm, (714) 835-0722
West Hollywood De Colores MCC,
CONNEXXUS Women's Center, 9054 Santa
Monica Blvd, 11:00 am, (213) 225-9104
West Hollywood First MCC, 1067 Fairfax
Av #214, 11:00 am, 1296 N Fairfax, 7:30 pm,
(213) 650-6806

Modesto Modesto MCC, Community Center,
800 E Morris Av, 10:00 am, (209) 578-3694
Ontario MCC of the Pomona Valley, 508 S
Euclid Av; 10:45 am & 7:30 pm; (714) 984-1258,
623-9958
Riverside Good Shepherd MCC, 5327 Mission
Blvd, 11:00 am; (714) 653-2934
Sacramento River City MCC, 2741 34th St;
11:00 am & 7:15 pm, (916) 454-4762
San Diego MCC San Diego, 4333 30th St,
10:00 am & 7:00 pm; (619) 280-4333

San Diego MCC by the Sea, St Francis Chpl,
741 Cerro Gordo Av; 9:30 am & 7:00 pm, (619)
234-9909, 231-9556

---SAN FRANCISCO BAY AREA---

Hayward Maranatha MCC, 22577 Bayview
Av, Hayward, 6:00 pm; (415) 881-5649
Oakland New Life MCC, 685 14th St; 4:00
pm; (415) 839-4241
Redwood City Calvary MCC, 2124 Brewster
Av (at Lowell); 5:00 pm; (415) 368-0188
San Francisco MCC San Francisco, 150
Bureka St; 10:30 am & 7:00 pm; (415) 863-4434
San Francisco Golden Gate MCC, 1748 Clay
St; 10:30 am & 7:30 pm; (415) 474-4848
San Rafael MCC of the Redwoods, 10 olive
St; 11:00 am; (415) 864-5102

San Jose MCC San Jose, Grace Baptist Ch,
10th & San Fernando Rd, Room 25, 6:00 pm;
(408) 279-2711

Santa Barbara MCC Santa Barbara, 230
Lighthouse Rd; 7:30 pm; (805) 966-6770
Stockton MCC Stockton, 320 E Poplar St
#A; 11:00 am; (209) 943-5277
Temple City MCC of the San Gabriel
Valley, 5561 Sultana Av; 11:00 am & 6:30 pm;
(818) 09-9560

Ventura MCC Ventura, 4949 Foothill Rd,
6:30 pm; (805) 483-7700

COLORADO

Colorado Springs Pikes Peak MCC, 120 E
San Miguel; 5:00 pm; (303) 634-3771
Denver MCC of the Rockies, 2090 S Bannock
St; 9:30, 11:00 am & 6:45 pm; (303) 778-0101
Greeley United Faiths MCC, 1815 Yorktown
(Foothills Unitarian Ch); 2:00 pm; (303)
330-9439

CONNECTICUT

Hartford MCC Hartford, 75 Main St; 7:15 pm;
(203) 523-7760
New Haven MCC New Haven, 425 College St;
4:00 pm; (203) 777-9808

DELAWARE

Arden Immanuel MCC, YWCA; 7:00 pm; (215)
872-2906, (302) 944-2171

Wilmington Wilmington MCC

DISTRICT OF COLUMBIA

Washington MCC Washington, 415 M St
NW; 10:45 am & 3:45 pm, (202) 638-7373
Washington MCC of the Disciples, 2201 P St
NW, 3:00 pm; (202) 265-6223

FLORIDA

Ft Lauderdale Church of the Holy Spirit
MCC, 330 SW 27th St; 11:00 am & 7:00 pm;
(305) 462-2004, 462-2014
Ft Myers MCC of the Palms, 1414 Dean St;
11:00 am & 7:00 pm, (813) 334-4443

Ft. Walton Beach MCC Ft Walton Beach, Unitarian Ch on Carmel St; 7:30 pm, (904) 267-3306

Gainesville MCC of Gainesville, 2814 NW 43rd St, (UU Flwshp), 7:30 pm, (904) 378-2083

Jacksonville St Luke's MCC, 301 Druid St; 11:00 am & 7:00 pm, (904) 384-6004

Key West MCC Key West, 319 Duval St; 11:00 am, (305) 294-8912

Lakeland Good News MCC, 1508 Creekwood Run; 11:00 am, (813) 858-5500

Miami Christ MCC, Corner of 23rd St & NE Second Ct; 7:00 pm, (305) 573-4156

Orlando Joy MCC, 2500 Curry Ford Rd (New Age Cntr), 7:15 pm, (305) 894-1081

Pensacola MCC Pensacola, 510 Massachusetts Av; 10:30 am & 7:00 pm, (904) 433-8528

St Petersburg King of Peace MCC, 4825 9th Av N; 10:00 am & 7:30 pm, (813) 323-5857

Sarasota MCC Sarasota/Bradenton, 3975 Fruitville Av; 7:30 pm, (813) 957-0058

Tampa MCC Tampa, 2904 Concordia Av; 11:00 am & 7:30 pm, (813) 839-5939

West Palm Beach MCC of the Palm Beaches, The Woman's Club, 105 S Flagler Dr; 11:00 am, (305) 655-9228

GEORGIA

Atlanta MCC of the Blessed Redeemer, 800 N Nighland Av NE; Noon & 7:00 pm, (404) 872-2246

Savannah St Michael's MCC, 321 E York St; 7:00 pm, (912) 238-5518

HAWAII

Honolulu MCC Hawaii, 2500 Pali Hwy; 7:30 pm, (808) 945-3973

Wailuku Maui MCC, Iao Congregational Ch; Third Sunday; (808) 242-5071, 242-7739

IDAHO

Boise MCC at Boise, 1023 E State St; 6:45 pm, (208) 342-6764

ILLINOIS

Carbondale MCC of Southern Illinois, Interfaith Ctr, 913 S Illinois Av; 8:00 pm, (618) 549-1482

--METROPOLITAN CHICAGO--
MCC INFO LINE: (312) 327-5168

Chicago Church of the Resurrection MCC, 5638 S Woodlawn Av (Hyde Park); 3:00 pm, (312) 327-5168

Chicago Christ the Redeemer MCC, 933 Chicago Av, Evanston; 7:00 pm, (312) 561-4842

Chicago Good Shepherd Parish, 615 W Wellington Av (New Town); 9:00 am & 7:00 pm, (312) 472-8708

Chicago Suburbs Holy Covenant MCC, Maple & Washington, Hinsdale; 9:30 am & 7:00 pm, (312) 579-1299

Peoria MCC Peoria, 908 Hamilton St; 1:30 pm
Quincy MCC Illiamo, 124 1/2 N Fifth St; 6:00 pm, (217) 224-2800

Springfield Faith Eternal MCC, 415 N Walnut; 7:00 pm, (217) 525-9597

IOWA

Davenport MCC Quad Cities, 1229 Le Claire; 11:50 am, (319) 322-5055

Des Moines Church of the Holy Spirit MCC, Bell & Casady (Unitarian Ch); 6:00 pm, (515) 287-6747

Waterloo The Church of New Hope MCC, 712 Jefferson; 5:15 pm, (319) 234-1981

AKANSAS

Olathe Johnson County MCC, 1301 A East 123rd Tr; 10:00 am, (913) 764-9237

Topeka MCC Topeka, UU Fellowship, 4775 W 21st St; 6:00 pm, (913) 232-6196

Wichita MCC Wichita, 1704 S Santa Fe St; 11:45 am, (316) 267-1852

KENTUCKY

Louisville MCC Louisville, Fourth & York Sts; 4:00 pm, (502) 239-3788 days, 426-8849 nights

LOUISIANA

Baton Rouge MCC Baton Rouge, 7877 Jefferson Hwy; 7:00 pm, (504) 387-4554

Lafayette MCC of Acadiana/ECM de l'Acadien, 107 Mudd Avenue; 11:00 am, (318) 237-9588

New Orleans MCC of New Orleans, 1800 Jefferson Av; 7:00 pm, (504) 899-1468

Shreveport River Cities MCC, 1134 Shreveport-Barksdale Hwy; 3:00 pm, (318) 687-9186

MARYLAND

Baltimore MCC Baltimore, 27th & St Paul St (St John's UMC); 3:00 pm, (301) 889-6363

Rockville MCC Rockville, 501 Manatee Rd (Unitarian Ch); 7:00 pm, (301) 588-0341

MASSACHUSETTS

Boston MCC Boston, 131 Cambridge St; 7:00 pm, (617) 523-7664

Worcester Morning Star MCC, 47 Hadwen Rd; 7:00 pm, (617) 755-8974

Springfield MCC Springfield, 245 Porter Lake Dr; 7:00 pm, (617) 755-8974

MICHIGAN

Detroit MCC Detroit, 1152 Bennaville St, Birmingham; 11:00 am & 7:00 pm, (313) 644-6026

Detroit Sojourner MCC, 22750 Woodward Av #214, Ferndale; Noon, (313) 545-7914

Flint Redeemer MCC, G2474 S Ballenger Hwy (Unitarian Ch); 6:00 pm, (313) 238-6700

Grand Rapids Reconciliation MCC, 24 Fountain St NE; 10:00 am, (616) 459-6980

MINNESOTA

Minneapolis All God's Children MCC, 704 E Lake St; 10:30 am & 7:00 pm; (612) 824-2673
St Cloud New Spirit MCC, 201 S 4th St; 7:00 pm; (612) 251-7638

MISSISSIPPI

Jackson MCC of Jackson, 513 N State St; 10:00 am; (601) 355-7495 x 8

MISSOURI

Kansas City MCC of Greater Kansas City, 4000 Harrison; 10:00 am & 1:30 pm; (816) 931-0750

St Louis MCC of Greater St Louis, 1120 Dolman St; 11:00 am & 7:00 pm; (314) 231-9100
Springfield MCC Springfield Family, 718 N Kansas Expy; 10:30 am & 7:00 pm; (417) 864-8373

NEBRASKA

Omaha MCC Omaha, 420 S 24th St; 10:30 am & 7:00 pm; (402) 345-2563

NEVADA

Las Vegas Las Vegas MCC, 1119 S Main St; 10:00 am & 6:00 pm; (702) 384-2325

NEW JERSEY

Princeton Christ the Liberator MCC, Cherry Hill Rd & Rt 206 (Unitarian Ch); 1:30 pm; (609) 443-1706

NEW MEXICO

Albuquerque MCC Albuquerque, 120 Morningside Dr NE; 10:50 am & 6:30 pm; (505) 268-2937

Santa Fe MCC Santa Fe, 630 Canyon Rd; 6:00 pm; (505) 417-4529, 983-1698

NEW YORK

Buffalo MCC Buffalo, 370 S Elmwood Av; 6:30 pm; (716) 883-3375

--NEW YORK CITY--

New York* ICM Queens, 38-09 Junction, 2n Flr; 2:30 pm; (212) 485-9536

New York MCC Brooklyn, 85 S Oxford St, Brooklyn; 5:00 pm; (718) 596-0191

New York Harlem MCC, 417 W 126th St; 2:30 pm; (212) 662-8934

New York MCC New York, 201 W 13th St; 6:45 pm; (212) 242-1212

New York Trinity MCC, 152 W 66th St; 6:00 pm; (718) 456-9308

Rochester MCC of Greater Rochester, 243 Rosedale St; 7:30 pm; (716) 271-8478

Syracuse Ray of Hope MCC, 819 Madison St; 5:00 pm; (315) 472-8968

NORTH CAROLINA

Charlotte MCC Charlotte, 229 Austin Dr; 7:00 pm; (704) 598-7188

Charlotte New Life MCC, 2125 Commonwealth Av; 7:00 pm; (704) 373-0694

Greensboro St Mary's MCC, 3010 Monterey Av; 7:00 pm; (919) 288-7701

Raleigh St John's MCC, Dixie Trail & Wade; 3:00 & 7:30 pm; (919) 834-2611

OHIO

Cincinnati MCC Cincinnati, 65 E Hollister St; 2:00 pm; (513) 241-8216

Columbus MCC Columbus, 93 W Weisheimer St; 4:00 pm; (614) 294-3026

Dayton MCC Dayton Parish, 665 Salem Av; 6:00 pm; (513) 277-6448

Toledo Good Samaritan Parish MCC, Central UMC, 3015 Scottwood; 6:00 pm; (419) 536-532

OKLAHOMA

Oklahoma City Christ the King MCC, 1900 NW 12th St; 11:00 am & 6:00 pm; (405) 521-8352

Tulsa MCC of Greater Tulsa, 1623 N Maplewood; 11:00 am & 7:00 pm; (98) 838-1715

OREGON

Corvallis MCC Corvallis, 1165 NW Monroe St; 1:00 pm; (503) 757-1286

Eugene MCC Eugene, 1236 Kincaid; 7:00 pm; (503) 485-3665

Portland MCC Portland, NE 24th & Broadway; 10:00 am & 6:00 pm; (503) 281-8868

Portland Rose City Fellowship MCC

Roseburg MCC Roseburg, 3842 Carnes Rd; 2:00 pm; (503) 673-4633

Salem MCC Salem, 490 19th St NE (Unitarian Ch); 4:00 pm; (503) 363-6618

PENNSYLVANIA

Harrisburg MCC of the Spirit, Friends Meeting House, Sixth & Herr St; 7:00 pm; (717) 232-7040

Lancaster Vision of Hope MCC, 538 W Chestnut St (Unitarian Ctr); 7:00 pm; (717) 232-7040

Philadelphia MCC Philadelphia, 2125 Chestnut St; 7:00 pm; (215) 563-6601

Pittsburgh MCC Pittsburgh, 4401 Fifth Av; 7:30 pm; (412) 681-0765

RHODE ISLAND

Providence MCC Providence, 134 Mathewson St; 7:00 pm; (401) 726-8106

SOUTH CAROLINA

Charleston St Joan of Arc MCC, 69 Cannon St; 7:00 pm; (803) 722-7341

Columbia St Jude's MCC, 2601 Seminole Rd; 7:00 pm; (803) 772-2553, 252-5377

Greenville MCC of Greenville, 213 McDonald St (off N Main St); 7:00 pm; (803) 233-3527

TENNESSEE

Johnson City MCC of the Tri-Cities, 711 W Maple St; 7:00 pm; (615) 926-3562

Continued from page 26

6:55) Reality is not always what we can see, hear, taste, smell or touch. There is a depth of reality beyond our senses, a dimension which is just a real. And this is the reality that Christ invites us to share. It's that reality of the Spirit, where love, hope, joy and faith are as real as body and blood.

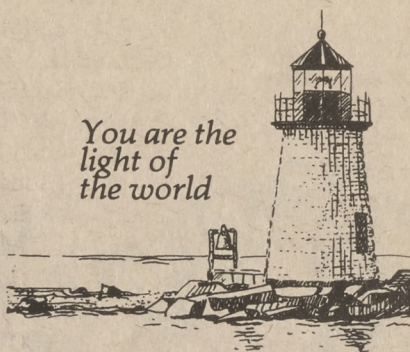
31 August **Saturday**

Flesh and blood...yuck! Do you cringe when they sing "Power In The Blood"? "Whoever eats my flesh and drinks my blood remains in me, and I in them." (John 6:56) And yet we are called to share in the flesh and the blood of Jesus. While

Communion is at the heart of the matter, I suspect Jesus means more than a simple meal here. To be a part of Christ we must partake of all of him, not just the "sweetness and light" parts. Even the "bloody" matters.

- Rev'd Grant Ford

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the world*



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LaGrange IL 60525**

Knoxville MCC Knoxville, Univarian Ch, 3219 Kingston Pike; 4:30 pm; (615) 521-6546

Memphis MCC of the Living Hope, 292 W Virginia Av; 3:15 pm; (901) 274-8355, 324-1769

Nashville MCC Nashville, 131 15th Av N; 11:00 am & 7:00 pm; (615) 320-0288

TEXAS

Albiline Exodus MCC, 1925 Collins; 11:00 am; (915) 692-2411

Amarillo MCC Amarillo, 2123 S Polk; 11:00 am; (806) 372-4557

Arlington Mid-Cities MCC, 401 Lillard; 11:00 am & 7:00 pm; (817) 265-5454

Austin MCC Austin, 408 W 23rd; 2:30 pm; 2:30 pm; (512) 929-3660

Brownsville MCC of the Rio Grande Valley, 124 Paredes Line Rd; 7:00 pm; (512) 544-5882, 882-8255

Bryan Caritas MCC, 401 E 31st St; 11:00 am & 6:00 pm; (409) 775-7219

Corpus Christi MCC of Corpus Christi, 1705 10th St; 10:45 am & 7:30 pm; (512) 882-8255

Dallas MCC Dallas, 2701 Reagan St; 10:30 am & 12:30, 7:15 pm; (214) 526-6221

El Paso MCC in El Paso, 2201 Mills Av; 1:00 pm; (915) 542-1227

Fort Worth Agape MCC, 4615 SE Loop 80 (Forest Hill); 11:00 am & 7:00 pm; (817) 535-5002

Galveston MCC Galveston Island, 1824 Broadway; 11:00 am; (409) 765-7626

Houston MCC of the Resurrection, 1919 Decatur St; 10:45 am & 7:15 pm; (713) 861-9149

Lubbock MCC Lubbock, 7516 Av H, Ste C; 11:00 am & 7:00 pm; (806) 745-3599

Midland Midland/Odessa MCC, 2812 S Industrial Loop; 11:00 am; (915) 697-6383

San Angelo New Life MCC, 152 Titan Ln, S Concho Park; Noon; (915) 944-7187

San Antonio MCC San Antonio, 6025 Rittiman Plaza; 11:00 am & 7:30 pm; (512) 824-2561

Temple Harmony MCC, 522 Joyner Cl, Killeen; 7:30 pm; (817) 780-2829, 526-4506

UTAH

Salt Lake City MCC Salt Lake City, 569 South 1300 East; 6:00 pm; (801) 972-8383

VIRGINIA

Norfolk New Life MCC of Tidewater, 739 Yarmouth St (Unitarian Ch); 6:30 pm; (804) 622-5396

Richmond MCC Richmond, 4500 Kensington Av; 6:30 pm; (804) 353-9477

Oakton MCC of Northern Virginia, 2709 Hunter Mill Rd (Fairfax Unitarian Ch); 6:45 pm; (703) 685-2683

WASHINGTON

Olympia MCC in Olympia, 219 B St (Unitarian Ch), Tumwater; 7:00 pm; (206) 456-1697

Richland River of Life MCC, 1393 G W Way Ste #3; 11:00 am; (509) 943-5428

Seattle MCC Seattle, 128 16th Av E; 6:00 pm; (206) 325-2421

Spokane MCC Spokane, W 321 8th St (First Unitarian Ch); 7:00 pm; (509) 325-1252

Tacoma MCC Tacoma, 1527 S Fawcett; 6:00 pm; (206) 272-2382

WEST VIRGINIA

Morgantown Family of God MCC, 429 Warrick (Unitarian Flwshp Bldg); 7:30 pm; (304) 292-3128

"Look at the Metropolitan Community Church today – the Gay Church – almost accepted into the World Council . . . National Council of Churches. Almost. The vote was against them. But they will try again and again until they get in. And the tragedy is that they would get one vote. Because they are spoken of here in Jude as being brute beasts – that is going to the baser lust of the flesh to live immorally and so Jude describes this as apostasy. Thank God this vile and satanic system will one day be utterly annihilated and there will be a celebration in heaven."

From a Sermon on the TV Program "Old Time Gospel Hour" by Rev. Jerry Falwell, President, Moral Majority.

No, Jerry, that's not what Metropolitan Community Church is like because:



We are a caring, loving group of people.

We have created a 60-minute television documentary to confront those kind of lies, and others made by people like you who preach that we, as Lesbian and Gay males are brute beasts, not people.

Our documentary portrays the lives of women and men in the Gay community praying for and struggling to secure freedom and liberation for all people . . . teachers . . . Cuban Refugees . . . Third World People . . . persons with AIDS . . . Gay parents . . . the church and unchurched . . . youth and seniors . . . sisters and brothers around the world who seek peace and prosperity. We have shared on tape the truth that spirituality and sexuality are compatible.

Mr. Falwell, I am asking my friends for help to show it like it is. I am asking them to please send their tax-deductible donations to me to get this message on the air. And it will be on the air because my friends care.

GOD, GAYS & THE GOSPEL: This is OUR story.

A television presentation of the Universal Fellowship of Metropolitan Community Churches.

YES! I would like to answer Jerry!

- ☐ AN ENABLER: Minimum donation of \$50.00 per year.
- ☐ A SPONSOR: Minimum donation of \$100.00 per year.
- ☐ A CONTRIBUTOR: Minimum donation of \$500.00 per year.
- ☐ A PARTNER: Minimum donation of \$1,000.00 per year.
- ☐ I cannot join at this time, but keep me on your mailing list.
- ☐ Enclosed is my donation to help defray costs.

Name _____

Address _____

City, State, Zip _____



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UFMCC Media Fund
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Los Angeles, CA 90029